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## Guide To Research In Quaker Records In The Midwest

By

Williard C. Heiss



THE OLD INDIANA YEARMY MEETING HOUSE OF FRIENDS.

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GUIDE TO RESEARCH IN QUAKER  
RECORDS IN THE MIDWEST

By

Willard C. Heiss

Indiana Quaker Records  
4020 East 34th Street  
Indianapolis 18, Indiana

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Interior of Maple Grove Meetinghouse (Hicksite), Huntington County, Indiana, built about 1854. Note the hat, partially visible at the right.

This article is the summary of a talk given by Willard Heiss at the 11th Indiana History Workshop held at McCormick's Creek State Park in May, 1961. Many urged that the lecture be published and we have received numerous inquiries about it. We are indebted to Mr. Heiss for preparing the manuscript for publication and supplying additional material which increases the paper's reference value.

Willard Heiss is Director of the Records Preservation and Micro-filming Program of the City of Indianapolis. He has done extensive research and writing about early Quakers in the Midwest. He is an active member in the Lanthorn Friends (Hicksite) Meeting of Indianapolis.

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## GUIDE TO RESEARCH IN QUAKER RECORDS IN THE MIDWEST

By Willard C. Heiss

### ORIGIN OF THE SOCIETY OF FRIENDS AND ITS SPREAD TO AMERICA

The Society of Friends or Quakers (the terms are synonymous) had its beginning in the middle of the seventeenth century in England. It was in this period of religious and political turmoil and uncertainty that George Fox and others discovered "Truth" as they saw it. Quakerism was but one of the new sects that grew out of those unsettled times. This Society was one that thrived on adversity, grew strong, and left its imprint on subsequent generations. For example, civil rights and religious liberty which we now enjoy can be largely attributed to its firm belief in human equality. The trials, sufferings, and persecutions of these early Friends, that these rights might be established are beyond belief.

Fox swept aside all the clutter and trappings that weighed down the Established Church and put emphasis on personal ethics as they were embodied in the teachings of the original Christians. But he was not content with personal virtues only. Just as Jesus called for a change in the life of a nation, so Fox was concerned with the evil blight that was on England in his day. He urged judges to act justly, protested the low wages paid to laborers, proposed that palaces and manor houses be given to the under-privileged, and that the rich abbeys become orphanages or homes for old people. He demanded that Quaker shopkeepers be honest in weight and measure and that they place a single price on each piece of goods to be sold. He urged abolition of capital punishment and insisted that Friends live a life that took away the occasion for war.

George Fox wrote in his *Journal*, "Some thought I was mad because I stood for purity, perfection and righteousness." Friends believed that with Divine help a man might here and now become perfect, if he were to be wholly obedient to the will of God as "inwardly revealed." Friends held there was no need for priests and others to mediate between man and God but that there is an indwelling Light from God in the heart of every man which can speak to him and guide his actions. Friends live in response to that "Inner Light" which they believe is also to be found within their fellowmen.

One of the central testimonies of the Friends was on the matter of simplicity – in all positions of life. The rituals and sacraments of organized religion were discarded as being only “outward forms.” The Friends’ meeting for worship was a gathering of silence and waiting on His presence which might or might not be made vocally manifest.

115 2  
1813  
1698  
115  
Quakers first appeared in the American colonies as early as 1656. Within two years monthly meetings were established in Rhode Island and Massachusetts. In 1661, the first yearly meeting in America was opened and held at Newport, Rhode Island. Within the next thirty years, five more yearly meetings were established where there had come to be large centers of Friends. They were New York (1695), Philadelphia (1681), Baltimore (1672), Virginia (1671), and North Carolina (1698). It was one hundred thirteen years after the establishment of North Carolina Yearly Meeting before another yearly meeting was required.

Due mainly to the Appalachian barrier, population stayed on the Atlantic seaboard. The migration pattern of Quakers generally was to move south from Pennsylvania into northwestern Virginia, then farther south into the Carolinas. Quakers from Nantucket (due to the decline of the whaling industry) moved directly to the Carolinas. Prior to the Revolutionary War, a few Friends had started moving westward and had settled in what is now eastern Tennessee. By 1800 there were several settlements of Friends in western Pennsylvania and eastern Ohio. About that time settlements were being founded in southern and western Ohio. The distance was so great and communications with Baltimore Yearly Meeting were so difficult that in 1813, Ohio Yearly Meeting was set off. It was first held at Short Creek in Jefferson County, Ohio, and later at Mount Pleasant in the same county.

1821  
Ohio Yearly Meeting encompassed western Pennsylvania, all of Ohio, and that part of Indiana where meetings existed. Migration of Friends from the south in the next few years expanded original settlements and helped to start many new ones, including one in Washington County and another in Vigo County, Indiana. The great distance and primitive roads – where there were roads – made communication between these far-flung settlements all but impossible. By 1820, there were several flourishing Friends’ meetings in Wayne County, Indiana, and in Warren, Clinton, and Miami counties, Ohio. All of these were included in the Indiana Yearly Meeting which was organized the following year and met at Richmond, Indiana.

#### DIVISIONS IN THE SOCIETY

##### *In Ohio Yearly Meeting.*

After Indiana Yearly Meeting was set off, the limits of Ohio Yearly Meeting included the eastern part of Ohio and the southwest

part of Pennsylvania. In 1828, a controversy that had involved most of the Society of Friends, with the exception of Friends in the Carolinas, finally caused a split in the membership of various yearly meetings. It is not within the bounds of this article to develop the ramifications and causes for these separations; it is enough to say that there were doctrinal differences among deeply concerned Friends that became irreconcilable. These differences were aggravated by a procession of traveling English Friends who might best have served the "cause of Truth" by staying in England. X

The names that came to distinguish the two groups after the separation were Hicksite and Orthodox. The former name was given to supporters of Elias Hicks. "They held doctrines, not as essential of Christian faith but as fruits of it." The doctrine of the "Inner Light" continued to be their central belief. Rufus Jones comments that "for a whole generation, the Society had tacked, like a ship sailing against the wind, in a curious zigzag, back and forth from Scripture to Inner Light and from Inner Light to Scripture." The Orthodox body based its course on a Scriptural doctrine. Thus it was that in 1828, Friends in Ohio were divided between the Ohio Yearly Meeting (Orthodox) and Ohio Yearly Meeting (Hicksite). The former was held at Mount Pleasant and the latter at Salem. The Hicksite Yearly Meeting was discontinued by 1921.

If the separation of 1828 left a divided Society, the next controversy left a mutilated Society. The English Friends continued to avail themselves of the audience of the Orthodox Branch of the Society in America. New England Yearly Meeting had not been seriously affected by the earlier schism but it was here the English Evangelicals widened an incipient crevice. A staunch defender of traditional practices and beliefs of Friends in New England Yearly Meeting was John Wilbur. The leading proclaimer of the new theological approach was Joseph John Gurney of Norwich, England. When the separation occurred in New England in 1845, one body became known as Wilburite and the other as Gurneyite. This second controversy did not culminate in the Ohio Yearly Meeting until the year 1854 at which time a division was effected. They, too, were identified as Wilburite and Gurneyite bodies. The Wilburites met at Mount Pleasant until 1877, after which they met at Barnesville. The Gurneyite branch met at Damascus.

A source of confusion to the researcher in using either primary or secondary materials is that all four branches (Orthodox, Hicksite, Wilburite, and Gurneyite, used the same name, "Ohio Yearly Meeting of the Religious Society of Friends." Many of the names of the subordinate meetings were also the same. Only from an awareness of geographic locations, knowledge of names of Friends associated

with each group, or other subtleties can distinctions be made when dealing with manuscript or printed sources.

#### *In Indiana Yearly Meeting*

When Indiana Yearly Meeting was established in 1821, it included within its limits western Ohio, all of Indiana, and the meetings in eastern Illinois. After the separation of 1828, each yearly meeting had the same geographic limits. The Hicksite body being smaller, the monthly meetings were more isolated. Again, as in Ohio, both bodies were known as Indiana Yearly Meeting. The Orthodox met annually in Richmond, Indiana. The Hicksite alternated between Richmond and Waynesville, Ohio.

Indiana Yearly Meeting (Orthodox) was not notably affected by the Gurneyite-Wilburite controversy as it was involved in internal conflict of its own. All members of the Society were, to some degree, committed to the opposition of slavery. Differences came in the application of this belief. There were members who flagrantly violated the Fugitive Slave Law, joined anti-slavery societies that were not under the influence of Friends, and opened meetinghouses to conferences of these societies. To conservative Friends this was unsound and as a consequence the two groups diverged in 1843. There was then founded an Indiana Yearly Meeting of Anti-slavery Friends which met annually at Newport (now Fountain City), Indiana. In a few years, the attitudes of the larger body changed and by 1857 there had been effected somewhat of a reunion of the two groups. The damage was considerable since many valuable members were permanently lost.

By the mid-1850's, Indiana Yearly Meeting (Orthodox) had reached the point that its size required it be divided. In 1858 Western Yearly Meeting was established at Plainfield, Indiana. Indiana Yearly Meeting then comprised the meetings of eastern Indiana, Michigan, and western Ohio. This arrangement continued until 1892 when the Wilmington (Ohio) Yearly Meeting was set off, comprising all the meetings in western and southern Ohio. The Indiana Yearly Meeting (Hicksite) was divided by setting off Illinois Yearly Meeting in 1874, comprising southern Indiana, all of Illinois and, I believe, also meetings in Iowa and Wisconsin.

#### *In Western Yearly Meeting*

When Western Yearly Meeting was established in 1858 its limits extended west to include meetings in Iowa where Friends began settling in the 1830's. Meetings in western Indiana were not so visibly affected by the anti-slavery question as some of the Iowa meetings.

Following the Civil War, changes in attitudes assumed by some members in Western and to a limited extent in Indiana Yearly Meeting,



coupled with an influx of new members into the Society who were not concerned with traditional Quaker doctrines and practices, brought about some startling changes in many of the meetings throughout both yearly meetings. The Society of Friends had become rather static but a movement by concerned Friends to revitalize the Society had been overwhelmed by the leadership of such ex-Methodists as Frame, Clark, and Updegraff. Esther Frame once inferred that the main reason she came to join with the Friends was that the Methodists did not allow women in the ministry. In any event, by the 1870's, what might be aptly characterized as the "Wesleyan influence" provoked such questions as conversion, conviction for sin, salvation, and sanctification into heated discussions. The contemplative silence of meetings for worship was replaced by hymn singing and programmed church services. The interiors of meeting-houses were gutted as the galleries and partitions were ripped out and rostrums and pulpits installed for the hired ministers. There was no rest on the part of the innovators until the soughs from the reed organ had been added to the off-key harmony of unfamiliar hymns. The final desecration was the introduction of the "revival meeting" and its attendant emotionalism — the singing, shouting, and writhing at the "mourner's bench."

This movement developed rapidly and as more stable members of the Society were unable to stem the tide, most of these retired from the fray and established in 1877 Western Yearly Meeting of (Conservative) Friends which included one meeting from eastern Indiana and two in western Ohio. This Yearly Meeting was held at Sugar Grove, south of Plainfield. If previous separations had been tragedies, this one was a disaster as the Society was divided into two extreme positions, whereas if the division could have been avoided, the leavening effects of both groups would have greatly influenced and helped the Society of Friends in the Midwest.

#### *In Iowa and Kansas*

Iowa Yearly Meeting (Orthodox) was established by Western in 1863. Salem Monthly Meeting had been established in 1839. It is important to note that all certificates of removal for Friends moving to Iowa prior to 1836 were deposited with Vermillion Monthly Meeting, Illinois, that being the nearest to the Iowa settlements. There was a separation in Iowa due to causes similar to those given above, and in 1878 Iowa Yearly Meeting (Conservative) was established.

Kansas Yearly Meeting (Orthodox) was established by Indiana Yearly Meeting in 1872 and met at Lawrence. A separation, due to the same reasons as stated in the sketch of Western, brought about the establishment of Kansas Yearly Meeting (Conservative) in 1879. Their annual meetings were held in Emporia, Kansas, the last being in 1929 when the Yearly Meeting was laid-down (discontinued).

The surviving members were attached to Iowa Yearly Meeting (Conservative.)

## ORGANIZATIONAL STRUCTURE OF THE SOCIETY OF FRIENDS

### *Yearly Meetings.*

The final authority for decisions in the Society of Friends rests in the representative body of the yearly meeting. As the name implies, this is an annual meeting composed of representatives who are appointed from the quarterly meetings which comprise the yearly meeting. Any member of the Society may attend and is free to express his views, but the representatives are appointed to assure the attendance of some persons from all parts of the yearly meeting. A clerk presides over these sessions, which last for several days, and all decisions are made from a "sense of the meeting." Reports from various committees are read, statistics are compiled, etc. This information, together with the minutes of the meeting, are compiled and later published. Collections of these printed minutes are to be found in many libraries; the Friends Historical Library at Swarthmore College and Haverford College Library probably have the most complete set. Earlham, of course, has a complete set for Indiana Yearly Meeting, Guilford for North Carolina, etc.

The original manuscript minutes as they exist are to be found in the archives of the respective yearly meetings. For the past few decades many yearly meetings have been sending minutes and reports directly to the printer and have not compiled a manuscript record — hence in many instances the printed record is all that exists.

The importance of these minutes vary as to the interest of the researcher. From the earliest days, there are reports of the Indian committees, Temperance, Education, etc. Through these minutes, it is possible to follow the changes of attitude of the Society on matters of discipline and theology (Friends do not admit a theology). These attitudes, advices, and regulations were collected from time to time and published in a "Discipline." Although these advices have existed almost from the beginning of the Society, it was not until the latter part of the eighteenth century that they were put into print. Many revisions have been made since that time.

Of importance to the genealogist are the death notices of ministers and elders which appear in the printed yearly meeting minutes. The following are examples from the Minutes of Indiana Yearly Meeting of Friends (1842):

Ann Cox, an elder, and member of White River Monthly Meeting, died twelfth month 4th, 1841; aged 65 years, wanting 5 days.

Exum Elliott, an elder, and member of West Grove Monthly Meeting, died tenth month 8th, 1841; aged 76 years, 5 months and 29 days.

The number of notices vary; in this particular year there were eight.

Before leaving the matter of yearly meeting records, I would like to draw attention to the minutes of the "Meeting for Suffering." In America, these records exist from the mid-eighteenth century and consist of a record of the matters that came before a representative body (in effect, an executive committee) that met and functioned for the yearly meeting when it was not in session. These minutes contain much material concerning the resistance of Friends to wars.

#### *Quarterly Meetings.*

These meetings for business were composed of representatives appointed by the component monthly meetings. Reports were brought to this meeting and annual summaries prepared. Problems that were unresolved by the monthly meetings were sent here and decided or, if found "too weighty," were forwarded to the yearly meeting. The quarterly meeting established or "set up" new monthly meetings or "laid down" such meetings as had come to the end of their usefulness. They usually confirmed action in relation to meetings subordinate to the monthly meetings.

In former days (and yet today) these meetings served as an important link in bringing widely scattered Friends together for their spiritual needs and, equally as important, they were a focal point in the Society's social life.

#### *Monthly Meetings*

A monthly meeting is usually comprised of several preparative meetings. It is here that the bulk of the business of the Society is transacted and recorded in the minutes. These records will be outlined in another section.

A misunderstanding of the monthly meeting should be here clarified. Let us take for an example White River Monthly Meeting (Randolph County, Ind.). In 1840 it consisted of five preparative meetings. Non-Friends viewed White River Meeting as the head and the rest of the meetings as subordinate. This is not the case. White River Meeting was a preparative, along with Jericho, Dunkirk, Sparrow Creek, and Cabin Creek. Together this group of preparatives formed a monthly meeting which went by the name of White River. In fact, the monthly meeting rotated at that time, being held consecutively at White River, Jericho, and Dunkirk.

As settlers came into a community or an adjacent area, the population of a Friends' meeting increased. When the organization of the monthly meeting became unwieldy, due to this increased membership, another monthly meeting was created. For example, in 1824, when White River Monthly Meeting was "set up," there were settle-



ments of Friends only in the central and eastern parts of Randolph County. By 1840, the western part of the county had been settled and there was a need for reorganization. In 1841 Sparrow Creek Monthly Meeting was "set off" and was comprised of Sparrow Creek, Dunkirk, and Cabin Creek preparatives.

Another situation that is a source of confusion, even to persons familiar with Friends, needs to be explored. The following is a fictional situation and has no foundation in fact – but will serve to make several points clear.

Let us suppose a John Overman and his family, preparing to remove in 1806 from the Carolinas to north of the Ohio River, request and get a certificate of their membership to Miami Monthly Meeting (Warren County, Ohio). The certificate is received accordingly at Miami Meeting but when John arrives in Ohio, he concludes to settle in Miami County instead of Warren County. Upon his request, the certificate is endorsed by Miami Meeting and sent to West Branch Monthly Meeting. He and his family would then be members of West Branch. In 1808, our fictional family moves to Indiana Territory and settles just north of Richmond. The following year, when Whitewater Monthly Meeting was "set off," they became members of that meeting. In 1815, as New Garden Monthly Meeting was "set off" from Whitewater, they became members of New Garden. In 1820, let us move our family to near Winchester (Randolph County). They will then become members of Cherry Grove Monthly Meeting when it is "set off" from New Garden in 1821. There was a division of Cherry Grove Monthly Meeting in 1824 and the Overmans become a part of White River Monthly Meeting. In 1830, the family moves to Grant County, Indiana, but are still members of White River as that meeting encompassed in its membership all the territory to the north and west of Randolph County. Then, in 1832, Mississinewa Monthly Meeting was "set off." Our Overmans are now members of Mississinewa.

This is a rather far-fetched example but it points up what may have happened when you are tracing a family and it apparently disappears from the records. The last record of the Overman family that would appear in meeting records would have been the reception of the certificate at West Branch. It is possible that John Overman's name might never appear in the minutes of any of the above mentioned meetings as serving on a committee or the like. And, it is further possible that it may never have been recorded in any birth or death record. Yet he was a member of the Society until his death, even though the last recorded evidence of his membership was in 1806 at West Branch.

A similar situation would be possible if a family never moved from their original pioneer homestead. Suppose that a family settled in the southwesterly part of Wayne County, Indiana, at an early date

They could have been members of the Whitewater, West Grove, and Milford meetings respectively. I have dealt with the above problem at length, as I have found it to be one of the most perplexing for individuals who come to the "stone wall" in their tracing of families.

A similar situation has occurred in another way. Suppose a family transferred their membership to Duck Creek Meeting in Henry County, Indiana, in 1835 and then apparently disappeared from the records. The answer to this enigma lies in the fact that from 1837 through 1840 Duck Creek Meeting was "laid down" and its membership attached to Spiceland. So if the family in question removed in 1838, their removal certificate would be found in the Spiceland records.

The same situation exists for Cherry Grove Monthly Meeting, Randolph County, Indiana, which was "laid down" from 2nd month through the 11th month 1825 and its membership attached to White River, except for Center and Lynn preparatives which were attached to New Garden Monthly Meeting. Blue River Monthly Meeting, Washington County, Indiana, was "laid down" from 1828 through 1829 and its membership attached to Lick Creek for that period of time. Doubtless, other examples exist that do not come to mind.

When a monthly meeting is "laid down," whether temporarily as illustrated above, or permanently, the membership is attached to another monthly meeting. Pleasant Hill Monthly Meeting, Howard County, Indiana, was "set off" from Honey Creek in 1861. In 1891 it was "laid down" as a monthly meeting and its membership attached again to Honey Creek.

A more complex problem is to be found in the matter of Honey Creek Monthly Meeting, Vigo County (not to be confused with the above-mentioned meeting with the same name). In 1820, this Monthly Meeting was "set off" from Lick Creek. At the time of the separation in 1829, the meeting was "laid down" by the Orthodox branch and its members attached to Bloomfield (later Bloomingdale) Monthly Meeting. However, the meeting had a large membership who were Hicksite and as such continued as Honey Creek Monthly Meeting in that branch of the Society.

#### *Preparative Meetings (sometimes called Particular Meetings).*

A preparative meeting, as the name suggests, is a meeting where business is prepared to be presented at the ensuing monthly meeting. This type of meeting and function has almost ceased to exist. Monthly meeting was usually held on Seventh-day (Saturday). The preparative was held earlier in the week; it often followed the midweek meeting for worship. At this meeting complaints against members were brought forward by the overseers, requests for membership were presented and forwarded to the monthly meeting, etc. Most of the trivia was sifted out at these meetings and only business of a worth-

while nature was taken up at the monthly meeting. Very few records of the preparative meetings have survived. Preparatives held meetings for worship each First-day (Sunday) and at midweek.

#### *Meeting for Worship.*

A meeting for worship was allowed by a monthly meeting where there was a settlement of Friends large enough that it could be maintained in good order but the number of Friends was not large enough to function as a preparative meeting. The meeting for worship met regularly for First-day and midweek meetings and usually advanced to the point of having a meetinghouse. In matters of business, it was attached to the nearest preparative meeting. It might be stated that *all* Friends meetings, whether for business or otherwise, were in part a meeting for worship.

#### *Indulged Meeting for Worship.*

On the frontiers, there might be two or three families who were far removed from a Friends' meeting. It was usually inconvenient but more often impossible for them to attend the nearest established meeting. In this situation, the monthly meeting allowed members to meet in homes or in a public place on First-day as an indulged meeting for worship. This meeting was under the care of a monthly meeting committee which visited with the "Indulgement" regularly to see that "truth was maintained." If the meeting grew, it then became a regular meeting for worship. This type of meeting has not existed since the beginning of the century.

### THE FRIENDS' MEETINGHOUSE

To George Fox, the steeple house was an abomination. Yet, most Friends churches that dot the Midwest are indistinguishable from any other Protestant Church replete with stained glass windows. The testimony of simplicity, like most other Friends testimonies, has been all but forgotten.

Traditionally, the meetinghouse, which was the center of any Quaker settlement, was quite plain. But few still remain. New Garden meetinghouse, near Fountain City, Indiana, appears externally almost as it was built, except for a small belfry. The white brick meetinghouse at Waynesville, Ohio, is unchanged, except the men's side has been remodeled into rooms for First-day school. Sugar Grove, south of Plainfield, Indiana, is almost unchanged. It is not even electrified.

Most, but not all, meetinghouses were oriented east and west with the doors on the south side. I know of no reason for this practice; it may be more accidental than intentional. The building was rectangular in shape, about twice as long as wide. The interior was divided, making two rooms; a partition or shutters, that could be

raised, separated the rooms. A door was near the front of the partition to give access to each room. Two sets of doors in the front wall permitted men to go in one side and women the other. As you faced the building, the men's side was to the right. At a business meeting, the members sat in their respective rooms. During the period of worship, the shutters were up; then they were lowered during the business session.

The reason for these separate sessions dates back to the beginnings of Quakerism when Friends declared that persons were equal. This gave women an equal voice in the decisions of the Society. It has been said that the reason for separate sessions was that women were timid and hesitated to express their opinions in the presence of men. (How times have changed!)

There were separate sessions at preparative, monthly, quarterly, and yearly meetings. There were clerks and assistant clerks and minutes kept for both men's and women's meetings. Beginning in the late nineteenth century this practice was gradually discontinued until by the early 1900's, all branches of Friends were holding joint meetings. At First-day or midweek meeting for worship, the men and women usually sat on the men's side of the building but the women still sat on the left side of the room.

The interior of a meeting room (men's or women's) consisted of two rows of plain benches on either side of the room. Facing the room, across the front, was a raised "gallery" (or platform) with two rows of benches upon which the Elders and Ministers sat. These are sometimes referred to as facing benches. The reason they were elevated was so that if any one of these worthies was moved to speak, the meeting would have no trouble hearing him. This did not preclude any member from speaking but those who were gifted usually were eventually appointed Elders and Ministers.

Meetings for worship had a member who "sat at the head of the meeting." He was an Elder (and never a woman). How he was chosen has never been clear to me but it would appear that he was chosen by the overseers. It was a lifetime appointment. The "head of meeting" sat on the first bench on the right side of the "gallery." When he sensed that it was time to "break" meeting, he would shake the hand of the person nearest him and meeting was over.

You would find on the second row of the "gallery" a drop-leaf board which was raised for a writing surface for the clerk during business meetings.

## THE MONTHLY MEETING RECORDS

The monthly meeting records are the most important collection of Quaker materials for the researcher, whether he be a historian, genealogist, or a person with other interests. The monthly meetings



(men's and women's) have from almost the earliest times kept minutes, records of births and deaths, marriage records, and removal certificates. Only a few of the older monthly meetings have preserved complete sets of their records.

#### *Monthly Meeting Minutes.*

From the time a monthly meeting was "set up," a minute record was kept by the clerk in which all manner of information concerning the affairs of the meeting was set down. During monthly meeting, the notes and minutes made by the clerk were written on sheets or scraps of paper and were known as "rough minutes." Later, usually twice a year, these minutes were transcribed into the permanent record book. I make particular mention of this because a minute might be recorded that Joel Kindly, being about to remove with his family, requests a certificate to convey his and his family's membership. The matter is referred to a committee to investigate his affairs to see if he is "clear" to remove. At the time the "rough minutes" are transcribed, by error, the report of the committee and granting of the certificate might not be recorded. Errors in the transcribing of minutes explain some apparent inconsistencies.

Information that can be found in the minutes included removals, disownments, members received, and birthright membership.

*Removals.* It is possible to trace a family line from arrival in Pennsylvania in the late 1600's through Virginia, North Carolina, Tennessee, Ohio, and Indiana to Iowa in the 1850's. This is true if the family has not had members disowned in the intervening generations or if the meeting records have not been lost.

When a family wishes to remove to another section of the country, a request is made to the monthly meeting for a certificate of membership to be sent to the monthly meeting nearest their new residence. A committee was appointed to investigate as to whether the affairs of the family were in order and usually reported to the next monthly meeting. If all was in order a certificate was granted. The following example is from minutes of Cherry Grove, Randolph County, Indiana:

11-12-1831 Joseph Way and family request a certificate to Whitewater Monthly Meeting. 1-4-1832 The committee reported that they "found obstructions which was out of their premise to remove." On 5-12-1832 Joseph was disowned for "insubordination" as was his wife, Alice, two months earlier. However, 8-11-1832 the minor children of Joseph Way were granted a certificate to Whitewater.

By consulting the Whitewater minutes, it can be learned that the names of the children were Joseph, Obed, Martha, and Rebecca.

Usually, the date of the actual removal of a family will nearly coincide with the dates of the request for the certificate and the minutes will state, "about to remove." Occasionally, a family moved

and then wrote back to the meeting requesting a certificate. The minutes in this case usually appended a note, "already removed," to the request. In this situation, the member might have migrated six months or more previous to the request. Instances exist where a family has removed and never requested their membership be forwarded. Usually the monthly meeting would finally forward a certificate (if affairs were settled) to the monthly meeting nearest the family. In this case, several years might have elapsed. The point here is that simply because a membership certificate is recorded in 5th month 1832, it does not prove that a family settled in a community during that month or the month previous. It is possible that they arrived a year, or even more, before.

*Disownments.* The Society of Friends did not profess to hold to any theological forms or creeds, yet did have a set of standards by which they expected anyone who claimed membership to live. These were set forth in their Discipline as adopted by the yearly meetings. Any infraction of these testimonies were reported to the overseer of the preparative meeting who in turn sent it to the ensuing monthly meeting. If the complaint seemed valid, a committee was appointed to visit with the party concerned and attempt to have him "acknowledge" his error. If he were so moved, he sent "an acknowledgment" or "an offering" in the form of a written note to the monthly meeting stating that he was sorry for his misconduct "and hoped that Friends would pass it by and that in the future, with God's help, he would do better." In event that he did not admit error the committee continued to visit with him, and others, to determine with certainty his guilt. After further "treating" with him, the committee might report that they "had no satisfaction" whereupon the monthly meeting would disown him from "being a member." Some of the disownments were for the following reasons:

- ...for deviating so far as to keep ale to drink and give it to others.

- for refusing to fulfill a marriage contract and leaving the country without settling his outward affairs.

- for deviating from plainness in dress and address.

- drinking spirituous liquors to excess.

- for deviating from the truth.

- for neglecting to pay his just debts.

- for getting in a passion and fighting his fellowman.

- for unchastity with her who is now his wife.

- for joining another Society.

- for using profane language.

- for asking and receiving twenty-five per cent on money loaned.

- for neglecting attendance of meeting.

- for accomplishing his marriage contrary to discipline and before the expiration of the time therein prescribed after the decease of a former wife.

- for attending a marriage performed contrary to discipline.

for marrying a first cousin.  
for marriage contrary to discipline.  
for marriage out of unity.

Regarding the last two items, there is a subtle difference between "marriage contrary to discipline" and "marriage out of unity." The former is a situation in which both parties are Friends and are married by other than a Friends' ceremony (e.g., a Justice of the Peace). When a Friend married a non-Friend, he married "out of unity."

*Received in membership.* When an individual desired to become a member of the Society, the overseers of the preparative meeting were informed. They in turn forwarded the request to the monthly meeting. A committee was appointed to "visit with him on occasion" and determine whether he was sincere "and convinced of truth." After careful consideration by the monthly meeting, either the application for membership was approved or the request was returned to the applicant. A person who had been disowned and desired reinstatement would go through the same process hoping he might be "received in membership again."

One final note. It was not uncommon for one member of the family to be disowned yet the rest of the family retain membership. The disowned party might continue to attend meetings for worship but could not participate in the business meetings. I once read an instance where a woman, having been disowned, was compelled to sit out in the woodshed during the business sessions, yet she continued to attend meetings for worship.

*Birthright membership.* If a father and mother became members of the Society, all their minor children became members. Children born to Quaker parents were birthright members. If a father were disowned and the mother remained in good standing, any further children born were birthright members. I have never known the exact status of children born to a mother who had been disowned and the father was yet a member. When both father and mother were disowned the minor children remained members and their membership certificate was forwarded to the nearest monthly meeting in event the family moved. Under these circumstances, their record finally disappears because in reality the children usually followed their parents into another religious society. One will probably not find a record of their disownment.

*Conclusion.* Following the 1860's, the application of the Discipline to the lives of Friends became increasingly relaxed. Many boys served in the Civil War in complete violation of Friends' principles. Some meetings passed this by without comment. A few did disown them. Some, such as White River Monthly Meeting, accepted an "acknowledgement" such as the following by Benoni Hill on 4-7-1866:



In an unguarded hour I so gave way as to enlist in the army and bear arms which being contrary to the will of God, and for which I feel regret and ask for your forgiveness as well as God's and pass it by and continue me a member as my conduct may admit.

Disownment for marrying a non-Friend or by civil ceremony by that time had been abandoned. The member concerned only had to indicate that he wished to retain his membership. By the 1880's, the whole matter was ignored. In some Friends' churches they were beginning to have paid preachers and the marriage form was soon fashioned after the Protestant ceremony.

By the late nineteenth century there were few disownments except for serious matters that could not easily be ignored. In the White River minutes appears the following dated 3-3-1877:

Harry T. Warren was disowned for he "has attended places of Diversion, is intemperate, has abused and mal-treated his family, and expressed a disbelief in the Bible."

Except among the Conservative and Hicksite branches, little concern was shown about many of the testimonies that had claimed the attention of Friends for generations.

Minutes and records for the later period have generally been very poorly kept. Whereas the script of early records was usually excellent, later writing is in some cases almost illegible. A researcher needs to be dedicated to wade through these later records for the rewards may be few indeed.

### *Marriage Records.*

From earliest times Friends refused to be married in a civil ceremony or by a "hireling priest." They married themselves. At monthly meeting the couple would announce their intention of marriage, the boy in the men's meeting and the girl in the women's. A committee would then be appointed in each instance to learn if they were "clear of other engagements." In other words, were they promised to anyone else. At the next monthly meeting, the committee reported and if both were "clear" the meeting left them "at liberty to accomplish their marriage." Committees were then appointed to attend the marriage and see "that good order was preserved."

Unless a special meeting was appointed, the marriage took place the following midweek meeting for worship. Marriages never were accomplished on First-day until the mid-1800's. This is of interest to anyone seeking to establish the exact date of a marriage in cases where the marriage records are lost. Let me give an example. White River Monthly Meeting, Randolph County, Indiana, has no marriage records extant. By consulting the minutes, one learns that at the monthly meeting held on the 7th of the 9th month, 1844, Pleasant Diggs was at liberty to marry Anna Peacock. White River was

composed of two preparatives at that time, White River and Jericho. Pleasant Diggs was a member of the former preparative which held its midweek meeting on Fourth-day and Anna was a member of the latter which was held each Fifth-day. As the marriage nearly always was held in the bride's meetinghouse, they were most likely married on the 12th of the 9th month which is confirmed by a Bible record.

In the reminiscences of Daniel Keys of Randolph County, Indiana (original MS in the Indiana Historical Society Library), is found the account of the marriage of Moses Huff and Penina Woodard at an "appointed meeting" at Jericho on 9th month 5th 1842. Moses Huff was from New Garden Monthly Meeting and brought his certificate of clearness from other marriage engagements to the monthly business meeting on Saturday. The couple was left at liberty to marry, and as the midweek meeting at Jericho was on Fifth-day (Thursday), a special meeting was allowed on Second-day (Monday) so that the couple could be married and return to his home in Wayne County. Keys writes:

The parties wishing to get married would inform the monthly meeting to which they belonged in writing like this, "To Whiteriver Monthly Meeting of Friends we the undersigned intend marriage with each other. Signed Moses Huff and Penina Woodard." This intention of marriage was laid over for one month and a committee appointed by the Monthly Meeting to which the parties belonged to inquire into their clearness of marriage engagements with others. If they found none, the committee so reported. There was a certain seat or bench in those days arranged long enough to admit four persons to sit in them. The young lady accompanied by her waiter would come forward and take their seats. Then the young man and his waiter would come forward and sit in the same seat, the groom sitting by the bride they then join right hands and arise to their feet. The groom first would say, "I still continue my intention of marriage with Penina Woodard", then the bride would repeat, "I still continue my intention of marriage with Moses Huff." Monthly meeting always being held on Saturday [at White River] then the next Thursday the young couple were generally married.

Keys fails to mention that a committee was appointed to attend the ceremony to see that it was decorous and make sure that a copy of the marriage certificate was placed in the hands of the Society's recorder. He continues in his reminiscences:

On the day of the wedding the groom and his bride came to the meetinghouse together and took their seats as before, their waiters accompanying them after meeting had commenced a few minutes, the person that sat as head of the meeting would arise and say, "I had thought that if Friends were now willing, the young Friends might proceed to accomplish their marriage." The groom and bride then joined right hands and repeated the ceremony while standing. The groom first would repeat, "Friends, in the presence of the Lord, and before this assembly, I take this my friend Penina Woodard to be my wife, promising with Divine assistance to be unto her a loving and faithful husband until death shall separate us."

Then the bride would repeat the same except she used the name of Moses Huff — taking him for her husband and promising him to be a loving wife until death should separate them. Then the reading and signing of the marriage certificate was next in order the groom would call on some Friend to prepare a marriage certificate and read it to the congregation assembled, then the groom and bride signed the certificate first, then the nearest relatives present, then every one else that had a desire to do so the privilege was extended to them. Then the meeting was dismissed and all invited guests proceeded to the home of the parents of the bride to enjoy the bountiful repast that had been prepared for the occasion.

Where the marriage record exists, either the original certificate or the copy which is recorded in the meeting record book, it contains invaluable information, such as the county of residence for each of the contracting parties, the names of each of the parties' parents, whether any of the parents are deceased, and the late residence of the parents. I have often found this record to be the only source of evidence to secure a death date. A clue to the date of death comes when you find a parent alive at the marriage of one child and deceased a few years later at the marriage of another. Unfortunately, Hinshaw does not always record the full data in some of the meeting record abstracts.

### *Birth and Death Records*

Friends kept this type of record because it served a twofold purpose. First, it was a membership record and, secondly, Friends, for many years, were opposed to headstones on graves.

The birth record will vary considerably in make-up from one monthly meeting to another. For example, Dover Monthly Meeting, Wayne County, Indiana, recorded births as follows:

Levi Peacock	b. 5-18-1821
Martha Peacock	b. 3-28-1818
Their children —	
Ruth	b. 5-1-1844
Infant daughter	b. 9-19-1846 buried at New Garden

Just a few miles away, at West Grove Monthly Meeting, is found a much better record book with the following entries:

Jonathan Mendenhall	b. 5-6-1782, Wrightsboro, Ga. son of Joseph and Elizabeth
Ann Mendenhall	b. 3-28-1786, Burk Co. Penna, daughter of John and Ann Phillips
Their children —	
Elizabeth	b. 8-21-1804, Stokes Co., North Carolina
Phebe	b. 11-30-1805, Stokes Co., North Carolina
Etc.	

Even though the minutes show that the recorder was regularly admonished to make his records complete and keep them up to date, the fact is that few, if any, of these records are complete.

The birth record is to be found in the front part of the volume and the death record in the back. The entry for the death gave the name, date of death, and age at time of death. Usually the place of burial is also given, and in some instances, the place of residence at the time of death. This is interesting in the case of an elderly person. Here are some examples from Poplar Run Monthly Meeting, Randolph County, Indiana:

Mary Hunt, d. 9-5-1879, ae 77 yr 5 mo 4 da Died at Wesley Hunts, buried at Nettle Creek

Joseph Fisher, d. 3-28-1874 ae 69 yr 9 mo 15 da Died at Robert Fisher's, Delaware County

Mary Lamb, d. 2-17-1877 ae 76 yr 7 mo 2 da Died at E. Bond's, buried at Poplar Run

#### *Removal Certificate Record.*

This record book is seldom found among the collection of monthly meeting records. It may be that some meetings did not keep removals as a separate record.

As mentioned above, when a membership transfer came to a meeting, it was recorded in the minutes. In White River Monthly Meeting minutes is the following:

11-10-1838 (Men's) George Thomas received on certificate from Cherry Grove Monthly meeting

11-10-1838 (Women's) Asenath Thomas and daughters, Elvira and Anna, received on certificate from Cherry Grove monthly meeting

From the same meeting's minutes, this is an example of a removal:

3-6-1858 Tilnias Hinshaw and family granted a certificate to Cherry Grove monthly meeting

By consulting the Book of Removals, we learn that Tilnias Hinshaw and wife, Eunice, and children, Nathan, Lindley, James Colwell, William Henry, and Ira were given a certificate.

## FRIENDS' BURYING GROUNDS AND FUNERALS

Funerals and burying grounds were under the care of a committee appointed by the monthly meeting and continued from year to year. Friends were for many years opposed to any marker on a grave. The grave of George Fox was unmarked for almost two centuries. Acceptance of any marker, even the plainest, was very slow in coming. There seems to have been varying emphasis placed on this practice from one part of the country to another.

Mill Creek burying ground in Hendricks County, Indiana, has a large number of small markers with initials only — a much larger percentage than I have seen anywhere else. Most of the older burying grounds have rude field stones, some unmarked and some crudely carved, and some small marble markers which were engraved with the name, date, and age of the deceased.

Miami Monthly Meeting (Hicksite), Warren County, Ohio, decided in 1845 to "remove all monuments established in our graveyard." In 1846, there was reported "compliance." The Discipline at the time admonished that "Friends are also enjoined to maintain our testimony against affixing monuments of any description to graves." So much difference of opinion existed over this subject that in 1869 the Discipline was revised to read, "They are not to erect grave stones higher than ten inches above the level of the ground, nor more than fourteen inches wide, nor three inches thick, entirely plain, with only the necessary name and date thereon."

It would appear that until the late 1870's not much care was given to the burying grounds other than keeping them fenced. At this time, there were numerous newspaper accounts of work parties that would spend two or three days cleaning out brambles, setting up headstones and arranging them in rows.

In an 1880 account of the work on Cherry Grove burying ground, Randolph County, Indiana, it was estimated that more than 200



graves lacked markers. I would suppose that this was about half of the burials up to that time. Certainly the lack of a stone is not proof that some ancestor 's not buried in a certain place.

Friends funerals were very simple. There was a short "sitting" at the home, then another at the meetinghouse. There might or might not be speaking. The casket was then carried to the grave and consigned with no ritual at all. Not even members of the family dressed in mourning. Though there was little outward expression of grief, it was none the less sincere.

## REFERENCE MATERIAL

The number of books and pamphlets written by or about Friends is countless. Two excellent sources that give considerable details and insight into the price and testimonies of Friends are:

Thomas Clarkson, *A Portraiture of Quakerism* (3 vols., New York, 1806)

Ezra Michener, *A Retrospect of Early Quakerism* (Phila., 1860)

For a general history of Quakerism, I would recommend:

Elbert Russel, *The History of Quakerism* (1942)

Howard H. Brinton, *Friends for 300 Years* (1952)

Stephen B. Weeks, *Southern Quakers and Slavery* (1896)

Willard Heiss, *A List of all the Friends' Meetings . . . in Indiana* (Revised, 1961)

Louis T. Jones, *The Quakers of Iowa* (1914)

Charles P. Morlan, *A Brief History of Ohio Yearly Meeting* (1959)

Sheldon G. Jackson, *A Short History of Kansas Yearly Meeting* (1946)

For the genealogist, there is the monumental work by William W. Hinshaw, the *Encyclopedia of American Quaker Genealogy* (6 vols. 1936-50), containing abstracts of the following monthly meeting records: Vol. I. The Carolinas; Vol. II. Philadelphia, Pa., Salem and Burlington, N. J.; Vol. III. New York City and Long Island; Vols. IV and V. Ohio; Vol. VI. Virginia. Hinshaw's unpublished material was deposited in the Friends Historical Library at Swarthmore College in Pennsylvania.

*Quaker Necrology* (2 vols. Haverford College Library, 1961) is an index to 60,000 death notices published in Friends' periodicals. The references give the volume and page reference, but not actual dates. The periodicals indexed are: *The Friend* (Philadelphia), *The Friends' Intelligencer*, *The Friends Review*, and *The Friends Journal*. This is an invaluable index. Following are sample notices:

Died at his residence near Fair Haven, Preble Co., Ohio, on the 8th ult., after a short and severe illness, ABRAHAM BALLINGER,

aged about 51 years. The deceased was a consistent member of Westfield Monthly Meeting of Friends.

12-1-1855 *Friends' Intelligencer*.

Died on the 25th ult. Zilpah, daughter of Isaiah Pemberton in the 19th year of her age; a member of Back Creek Monthly Meeting, Grant County, Indiana.

2-28-1852 *Friends Review*.

Died, at his residence near Paoli, Orange Co., Indiana, on the 10th instant, AARON MORRIS, a member of Lick Creek Monthly Meeting, in the 41st year of his age. *Ibid*.

Similar notices appeared in periodicals not included in the Index.

For example:

From *Western Friend* (Cincinnati, Ohio, 1847-49)

Died — very suddenly on First-day evening this 28th of First month, 1849, at the family residence in Warren County, Ohio, SARAH, wife of Abraham Hollingsworth, in the 59th year of her age. She was a member of Miami Monthly Meeting, and Turtle-Creek Particular Meeting; she attended Turtle-Creek Meeting the day of her death.

From *The American Friend* (Richmond, Indiana, 1867-68)

Died — On the 27th of Tenth mo., 1868, JACOB ELLIOTT, an elder and member of Milford Monthly Meeting of Friends, Indiana, aged 75 years, 2 months and 5 days.

From *Western Friend* (Quakervale [Baxter Springs], Kansas, 1879-90)

Died — at the residence of his son, Isaac B. Hodson, on the 16th of 10th mo. 1882, JEREMIAH W. HODSON, a member and elder of Spring River Monthly Meeting of Friends, Kansas, aged 80 years, 1 month, and 3 days.

The *Christian Worker*, established at New Vienna, Ohio, in 1874, later moved to Chicago and combined with the *Gospel Expositor* and called *Christian Worker and Gospel Expositor*. In 1894 combined with *Friends Review* and called *American Friend* (not to be confused with the periodical of the same name published at Richmond, Indiana). This is a prime source of obituary notices of persons residing in Illinois, Iowa, and Kansas.

An almost unknown source of brief biographies is *The American Monitor* (New York, 1858-63), containing obituaries of Friends in America. It is a counterpart of the *Annual Monitor* published in England. Some entries are very brief; others are lengthy. Here are two brief entries:

Joseph Mills, Hendricks Co., Ind. ae 39 d. 8-13-1857

Solomon Moon, Clinton Co., Ohio, ae 54 d. 2-9-1857

One further source of information, both historical and genealogical, is the printed histories of various monthly meetings. Some of these are very trite, but others contain a fund of information. The following are some of the better ones:



*A History of Farmers Institute Monthly Meetings . . . (Ind.) ca.*  
 1951  
*Centennial Anniversary of West Branch Monthly Meeting . . .*  
 (Ohio) 1907  
*History of West Branch Quarterly Meeting . . . (Ohio) 1957*  
*Quaker Historical Collections (Springfield Monthly Meeting, Ohio)*  
 1959  
*History of Friends Church in Leesburg, Ohio* 1952  
*A History of Cincinnati Monthly Meeting (Ohio) 1899*  
*Plainfield Friends Mark a Century (Ind.) 1951*  
*A History of Union Street Meeting of Friends of Kokomo, Indiana*  
 1958  
*Miami Monthly Meeting Centennial . . . (Ohio) 1903*  
*History of Miami Quarterly Meeting (Ohio) 1959*  
*Booklet about Friends in Orange County, Indiana* 1958  
*West Elkton Friends Meeting (Ohio) 1955*  
*Jericho Friends Meeting . . . (Ind.) 1958*  
*Memories of New London Community (Ind.) 1936*  
*Whitewater – Indiana's First Quarterly Meeting . . . 1959*  
*Early Friends in Grant County, Indiana* 1961  
*Early Settlement of Friends in the Miami Valley (Ohio) 1961*  
*Honey Creek Monthly Meeting of Friends, Vigo Co., Ind. (Abstract of Records) 1961*  
*Milford Monthly Meeting, Wayne Co., Ind. (Abstract of Records)*  
 1960

## APPENDIX

### I. Location of Original Records

All yearly meetings of Friends have a custodian of records into whose care the quarterly and monthly meetings may place their non-current records. Many meetings are loath to give up their records and retain them under their own care. Many records have come into the hands of historical societies and libraries. To make a check list of the location of all monthly meeting records is beyond the compass of this paper. A list of the major repositories in the United States was compiled by Fred Tolles and Lyman Riley and published in the December, 1960, issue of *The Genealogical Helper*. As they point out in their article, the custodians change and it is impossible to compile a list of persons to contact that would not become out-dated. I have added some additional information to their list as printed.

## OHIO

### *Ohio Yearly Meeting (Conservative)*

Vault at Friends School, Barnesville

Gilbert E. Thomas, Custodian  
182 Bethesda Street  
Barnesville, Ohio

Friends Meetinghouse at Salem

Edward F. Stratton, Custodian  
P. O. Box 148  
Salem, Ohio

Mt. Pleasant National Bank  
Mt. Pleasant, Ohio

Elizabeth Lupton, Custodian  
Mt. Pleasant, Ohio

### *Ohio Yearly Meeting (Hicksite)*

Friends Historical Library, Swarthmore College, Swarthmore, Pa.

### *Ohio Yearly Meeting (Independent)*

Ohio Friends Book Concern  
Damascus, Ohio

Harris Stanley, Custodian  
Damascus, Ohio

### *Wilmington Yearly Meeting*

Wilmington College Library, Wilmington, Ohio

The Ohio State Historical Society at Columbus has about a half dozen odd volumes of minutes; also, the Western Reserve Historical Society at Cleveland has a few volumes.

## INDIANA

### *Indiana Yearly Meeting*

Vault at Yearly Meetinghouse  
Richmond, Indiana

Louella White, Custodian  
140 N. 13th St., Richmond

Records for Fairmount Quarter, which includes most of the Grant County meetings, are in the meetinghouse in Fairmount.

### *Indiana Yearly Meeting (Hicksite)*

Vault at Friends' Home  
Waynesville, Ohio

Seth Furnas, Custodian  
Waynesville, Ohio

Note — The Whitewater Quarter records which include Whitewater and Fall Creek meetings have recently been directed to be sent to Waynesville.

### *Western Yearly Meeting*

Vault at Yearly Meetinghouse  
  
Plainfield, Indiana

Wilma E. Wildman, Custodian  
R. R. 2, Box 216  
Indianapolis, Ind.

Bloomington Quarter records are in a vault in the post office, Bloomington, Indiana. Custodian, Clarence Lamb.

Blue River Quarter records are in a bank at Paoli, Indiana. Custodian, Ray Payton.

### *Western Yearly Meeting (Conservative)*

Indiana Historical Society Library, 140 N. Senate Ave., Indianapolis.

### *Indiana Yearly Meeting of Anti-Slavery Friends*

Indiana Historical Society Library, 140 N. Senate Ave., Indianapolis.

The Earlham College Library, and the Yearly Meetinghouse at Richmond, Indiana, each hold a volume of the minutes of the yearly meeting.

## ILLINOIS, IOWA, AND KANSAS

### *Illinois Yearly Meeting (Hicksite)*

Clear Creek Meetinghouse  
McNabb, Illinois

Laura W. Smith, Custodian  
McNabb, Illinois

### *Iowa Yearly Meeting*

Friends' Meetinghouse  
Oskaloosa, Iowa

Ruth Kessler, Custodian  
Box 198, Oskaloosa, Iowa

### *Iowa Yearly Meeting (Conservative)*

Vault at Scattergood School  
West Branch, Iowa

Roy L. Newlin  
Earlham, Iowa

## II

### List of Monthly Meetings Established Prior to 1840 in Ohio

- 1817 ALUM CREEK (Delaware County), set off from [unknown]
- 1810 CAESARS CREEK (Warren County), set off from Miami
- 1817 CARMEL (Columbiana County), set off from Middleton
- 1807 CENTER (Clinton County), set off from Miami
- 1837 CHESTERFIELD (Athens County), probably set off from Deerfield
- 1815 CINCINNATI (Hamilton County), set off from Miami
- 1806 CLEAR CREEK (Clinton County), set off from Miami
- 1800 CONCORD (Belmont County), set off from Hopewell Meeting, Virginia
- 1811 DARBY [CREEK] (Logan County), set off from Miami
- 1827 DEERFIELD (Morgan County), probably set off from Stillwater
- 1825 DOVER (Clinton County), set off from Center
- 1809 ELK (Preble County), set off from Miami
- 1807 FAIRFIELD (Highland County), set off from Miami
- 1811 FALL CREEK (Highland County), set off from Fairfield
- 1818 FLUSHING (Belmont County), set off from Plainfield
- 1838 GILEAD (Morrow County), probably set off from Alum Creek
- 1824 GOSHEN (Logan County), set off from Darby Creek
- 1821 GREEN PLAIN (Clarke County), set off from Caesars Creek
- 1846 [?] GREENWICH (Morrow County), set off from Alum Creek
- 1817 LEES CREEK (Highland County), set off from Fairfield
- 1814 [?] MARLBOROUGH (Starke County), set off from Salem
- 1803 MIAMI (Warren County), set off from Westland Meeting, Pa.
- 1803 MIDDLETON (Columbiana County), probably set off from  
Redstone Meeting, Pa.
- 1811 MILL CREEK (Miami County), set off from West Branch
- 1816 NEWBERRY (Clinton County), set off from Clear Creek
- 1808 NEW GARDEN
- 1808 PLAINFIELD (Belmont County), set off from Concord
- 1802 PLYMOUTH (Jefferson County), set off from Short Creek. Name  
changed to Smithfield in 1818.
- 1805 SALEM (Columbiana County), set off from Redstone Meeting, Pa.
- 1820 SANDY SPRING (Columbiana County), set off from Salem
- 1804 SHORT CREEK (Jefferson County), set off from Concord  
SMITHFIELD, see Plymouth.
- 1824 SPRINGBORO (Warren County), set off from Miami
- 1818 SPRINGFIELD (Clinton County), set off from Center

- 1820 SOMERSET (Belmont County), set off from Stillwater
- 1808 STILLWATER (Belmont County), set off from Concord
- 1813 UNION (Miami County), set off from West Branch
- 1825 UPPER SPRINGFIELD (Columbiana County), set off from Salem [?]
- 1807 WEST BRANCH (Miami County), set off from Miami
- 1821 WESTFIELD BRANCH (Preble County), set off from Elk

List of Monthly Meetings Established in Indiana Prior to 1850

- 1828 ARBA (Randolph County), set off from New Garden
- 1838 BACK CREEK (Grant County), set off from Mississinewa
- 1827 BLOOMFIELD (Parke County), set off from Honey Creek, Later called  
Bloomingtondale.
- 1815 BLUE RIVER (Washington County), set off from Lick Creek
- 1821 CHERRY GROVE (Randolph County), set off from New Garden
- 1823 CHESTER (Wayne County), set off from Whitewater
- 1837 DOVER (Wayne County), set off from New Garden
- 1820 DRIFTWOOD (Jackson County), set off from Blue River
- 1826 DUCK CREEK (Henry County), set off from Milford. Re-  
established 1840
- 1826 FAIRFIELD (Hendricks County), set off from White Lick
- 1844 GREENFIELD (Tippecanoe County), set off from Sugar River. Later  
called Farmers Institute.
- 1850 HINKLES CREEK (Hamilton County), set off from Westfield
- 1820 HONEY CREEK (Vigo County), set off from Lick Creek
- 1846 HONEY CREEK (Howard County), set off from Mississinewa
- 1841 HOPEWELL (Henry County), set off from Milford
- 1813 LICK CREEK (Orange County), set off from Whitewater
- 1823 MILFORD (Wayne County), set off from West Grove
- 1834 MILL CREEK (Hendricks County), set off from Fairfield
- 1832 MISSISSINewa (Grant County), set off from White River
- 1815 NEW GARDEN (Wayne County), set off from Whitewater
- 1841 RICHLAND (Hamilton County), set off from Westfield.  
Later called Carmel
- 1846 ROCKY RUN (Parke County), set off from Bloomfield
- 1850 RUSH CREEK (Parke County), set off from Bloomfield
- 1817 SILVER CREEK (Union County), set off from Whitewater.  
Later called Salem
- 1841 SPARROW CREEK (Randolph County), set off from White River
- 1833 SPICELAND (Henry County), set off from Duck Creek
- 1820 SPRINGFIELD (Wayne County), set off from New Garden
- 1840 SUGAR PLAIN (Boone County), set off from Sugar River
- 1830 SUGAR RIVER (Montgomery County), set off from White Lick
- 1836 WALNUT RIDGE (Rush County), set off from Duck Creek
- 1835 WESTFIELD (Hamilton County), set off from Fairfield
- 1818 WEST GROVE (Wayne County), set off from Whitewater
- 1849 WEST UNION (Morgan County), set off from White Lick
- 1823 WHITE LICK (Morgan County), set off from Lick Creek
- 1824 WHITE RIVER (Randolph County), set off from Cherry Grove
- 1809 WHITEWATER (Wayne County), set off from West Branch Monthly Meet-  
ing, Ohio

List of Monthly Meetings Established in Illinois Prior to 1860

- ca. 1859 ELLWOOD (Vermillion County), set off from Vermillion  
1826 VERMILLION (Vermillion County), set off from Honey Creek, Indiana

List of Monthly Meetings Established in Michigan Prior to 1860

- 1831 ADRIAN (Lenawee County), set off from Farmington Monthly Meeting,  
New York  
1841 BIRCH LAKE (Cass County), set off from Mississinewa Monthly Meet-  
ing, Indiana  
1842 RAISIN (Lenawee County), set off from Adrian

List of Monthly Meetings Established in Iowa Prior to 1860

- 1856 BEAR CREEK (Dallas County), set off from Three Rivers  
1856 BLOOMINGTON (Muscatine County), set off from Red Cedar  
1856 CEDAR CREEK (Henry County), set off from Salem  
1850 EAST GROVE (Lee County), set off from Salem  
1857 HONEY CREEK (Hardin County), set off from Spring Creek  
1857 LYNN GROVE (Jasper County), set off from Spring Creek  
1843 PLEASANT PLAIN (Jefferson County), set off from Salem  
1843 PLEASANT RUN (Jefferson County), set off from Salem  
1853 RED CEDAR (Cedar County), set off from Salem  
1859 RICH SQUARE (Clarke County), set off from Three Rivers  
1851 RICHLAND (Keokuk County), set off from Pleasant Plain  
1858 ROCKSYLVANIA (Hardin County), set off from Western Plain  
1839 SALEM (Henry County), set off from Vermillion Monthly Meeting, Ill.  
1851 SPRING CREEK (Mahaska County), set off from Pleasant Plain  
1852 THREE RIVERS (Warren County), set off from [unknown]  
Later called South River  
1855 WESTERN PLAIN (Marshall County), set off from Spring Creek.  
Later called Bangor  
1856 WESTLAND (Marshall County), set off from Western Plain  
1855 WINNESHEIK (Winnesheik County), set off from Red Cedar.  
Later called Hesper [?]

List of Monthly Meetings Established in Wisconsin Prior to 1860

- 1860 BARABOO (Sauk County), probably set off from Red Cedar Monthly  
Meeting, Iowa

List of Monthly Meetings Established in Kansas Prior to 1870

- 1861 COTTONWOOD (Lyon County), set off from Spring Grove  
1870 ELK RIVER (Montgomery County), set off from Spring River  
1860 KANSAS (Leavenworth County), established by Whitewater Monthly  
Meeting, Indiana. Later called Springdale  
1869 LAWRENCE (Douglas County), set off from Springfield  
1869 SHAWNEE (Johnson County), set off from Springfield  
1864 SPRINGFIELD (Douglas County), set off from Kansas.  
Later called Hesper.  
1860 SPRING GROVE (Crawford County), set off from Kansas  
1867 SPRING RIVER (Cherokee County), set off from Spring Grove  
1867 TOLEDO (Chase County), set off from Cottonwood  
1868 TONGANOXIE (Leavenworth County), set off from Kansas



List of Monthly Meetings Established in Missouri Prior to 1870

1866 GILEAD (Lewis County), established by Center Quarterly Meeting, Ohio

1870 OZARK (Barry County), set off from Union

1868 UNION (Jasper County), set off from Spring River Monthly Meeting  
Kansas

III. A List of Hicksite Monthly Meetings Existing After Separation  
in 1829

OHIO

ALUM CREEK	Delaware County
CARMEL	Columbiana County
CENTRE	Clinton County
CINCINNATI	Hamilton County
CLEAR CREEK	Clinton County
CONCORD	Belmont County
DEERFIELD	Morgan County
FALL CREEK	Highland County
FREEPORT- FLUSHING	Belmont County
ELK	Preble County
GOSHEN	Logan County
GREEN PLAIN	Clarke County
MARLBOROUGH	Starke County
MIAMI	Warren County
MIDDLETON	Columbiana County
NEW GARDEN	Columbiana County
PLAINFIELD	Belmont County
SALEM	Columbiana County
SHORT CREEK	Jefferson County
SMITHFIELD	Jefferson County
SOMERSET	Belmont County
SPRINGBOROUGH	Warren County
WEST (Est. 1845)	Mahoning County
WESTFIELD	Preble County

INDIANA

BLUE RIVER	Washington County
CAMDEN	Jay County
FALL CREEK	Madison County
HONEY CREEK	Vigo County
MAPLE GROVE (Est. 1854)	Huntington County
MILFORD	Wayne County
WHITEWATER	Wayne County

ILLINOIS

UNION	Crawford County
CLEAR CREEK	Putnam County

# IOWA

PRAIRIE CROVE (Est. 1856 by Fairfax Quarterly Meeting, Va.)	Henry County
WAPSINODOC (Est. 1859)	Muscatine County

## IV. A List of Anti-Slavery Friends Monthly Meetings After Separation in 1843

### INDIANA

CABIN CREEK	Randolph County
CHERRY GROVE	Randolph County
CLEAR LAKE	Porter County
DEER CREEK	Grant County
DUNKIRK	Randolph County
NEWBURY	Howard County
NEWPORT	Wayne County
SALEM	Union County
SPRINGFIELD	Wayne County
WESTFIELD	Hamilton County

### OHIO

ELK	Preble
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### MICHIGAN

YOUNGS PRAIRIE	Cass County
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### IOWA

SALEM	Henry County
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## V. A List of the Wilburite Monthly Meetings after Ohio Yearly Meeting Separation in 1854.

CHESTERFIELD	Athens County
FLUSHING	Belmont County
MIDDLETON	Columbiana County
PENNSVILLE	Morgan County
PLYMOUTH	Jefferson County
SALEM	Columbiana County
SHORT CREEK	Jefferson County
STILLWATER	Belmont County
SOMERSET	Belmont County
UPPER SPRINGFIELD	Columbiana County
SEWICKLY (?)	Westmoreland County, Pa.

I do not wish to further confuse the matter, but I believe it best to add here, that Ohio Yearly Meeting (Wilburite) established three monthly meetings in Iowa, namely, HICKORY GROVE (1862), COAL CREEK (1864), and SPRINGVILLE (1866). These were transferred to Iowa Yearly Meeting (Conservative) in 1918.



VI. A List of Conservative Monthly Meetings After the Separation  
of 1877

INDIANA

BEECH GROVE  
MILL CREEK  
PLAINFIELD  
WESTFIELD  
WEST UNION  
WHITE RIVER (Jericho)

Marion County  
Hendricks County  
Hendricks County  
Hamilton County  
Morgan County  
Randolph County

OHIO

LAURA  
WILMINGTON

Miami County  
Clinton County

IOWA

BEAR CREEK  
NORTH BRANCH  
SALEM  
SPRINGDALE  
SUMMIT GROVE  
WEST BRANCH  
(see also Appendix V)

Dallas County  
Madison County  
Henry County  
Cedar County  
Guthrie County  
Cedar County



Meetinghouse of Conservative Friends, Plainfield, Indiana.

To Whiteriver Monthly Meeting of Friends.  
Dear Friends.

William Diggs having removed and settled within the limits of your meeting and request having been made for our certificate of his right of membership, this is therefore to certify that on due inquiry respecting his conduct and the proper adjustment of his outward affairs, no obstruction appears to the issuing of a certificate on his behalf.

We therefore recommend him to your Christian care, and remain in love your Friends

Signed by direction of Poplar Run Monthly Meeting of Friends held at Poplar Run 1<sup>st</sup> month 19<sup>th</sup> 1878-

John H Bond } William Wright  
Clerks } Susan M Mcoryweather  
Clerks

#### Certificate of Removal

Whereas Anna Cook through a delusive spirit hath so far deviated from the principles of Friends as to allegorise a part of the scriptures, contrary to friends belief or what primitive friends believed also disbelieving in the efficacy of that spotless sacrifice of great value that our Lord and saviour Jesus Christ made of himself on the cross for the remission of sin in referring to the expression in Matthew chap 4<sup>th</sup> verse 1<sup>st</sup> respecting the temptation of our Lord and saviour Jesus Christ she said that she believed it to be the wilderness state of his mind thereby disbelieving the proper temptation of our Lord by satan as a distinct agent from man for which we disown her from being a member of our society

given forth from our Monthly Meeting of West Grove in the year of our Lord ~~and~~ ~~1828~~ 1828 and signed by direction of the same by John Maxwell }  
Sarah Griffin } Clerk

#### Certificate of Disownment













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